CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

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UNITARIAN EXPOSITOR—No. IV.

We endeavoured to show in our last number,* that there is no plausible pretence of scriptural evidence for the existence of any being distinct from God the Father, called the Holy Spirit. Unless, however, the existence of such a being is proved, the doctrine of the trinity cannot be maintained, the former doctrine being an essential part of the latter. We might, therefore, as far as the belief in a trinity of persons is concerned, safely rest the discussion here, since in order to disprove the assumption that there are three equal persons, all that is necessary is to disprove the existence of one of the three. We will proceed however, at the risk of being thought to be engaged in a gratuitous labour, to the examination of certain texts which are supposed to prove that our Saviour is God; and in the first place, of some in which the *name* God is understood to be applied to him.

An important remark is to be premised. It is, that supposing the *title* God to be given in scripture any number of times to our Saviour, this of itself would go very little way towards proving his Supreme Deity.—Why? Because this title is often given in scripture to beings allowed on all sides to be derived and dependent. As we should not be able to state the proof of this ourselves to equal advantage, we give it in an extract from Yates' answer to Wardlaw. "GOD" is not a name, which belongs exclusively to the Supreme Being. The title is applied in the Sacred Scriptures, not to him alone, but to some of his creatures. In proof of this fact the Unitarians appeal to no less an authority than that of Jesus Christ himself, who affirms, that in the Scriptures, *those persons are called* GODS, *unto whom the word of God came.* John x. 35. If his testimony require, or admit of, any confirmation, it is afforded by the following passages; Gen. iii. 5. "Your eyes shall be opened, and ye shall be as GODS, knowing good and evil." Ex. vii. 1. "And the Lord said unto Moses, 'See, I have made thee a God to Pharaoh.'" xv. 11. "Who is like unto thee, O Lord, among the Gods?" xxi. 6. "Then his master shall bring him unto the *Judges*," literally, "unto the Gods." xxii. 8. 9. "If the thief be not found, then the master of the house shall be brought unto the *Judges*, (literally, unto the Gods,) to see whether he have put his hand unto his neighbour's goods: For all manner of trespasses, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his, the cause of both parties shall come before the *Judges*; (literally, before the GODS) and whom the *Judges* (literally, the GODS) shall condemn, he shall pay double unto his neighbour." Ver. 28. "Thou shall not revile the GODS, nor curse the *ruler* of thy people." Deut. x. 17. "For the Lord, your God, is God of GODS." 1 Samuel ii. 25. "If one man sin against another, the *Judge* (literally, the GOD) shall judge him." xxviii. 13. "I saw *Gods* (properly, a GOD) ascending out of the earth." Ps. viii. 5. "For thou hast made him a little lower *than the Angels*," literally, "than the GODS." lxxxii. 1. "God standeth in the congregation of the mighty; he judgeth among the GODS." Ver. 6. "I have said, 'Ye are GODS.'" lxxxvi 8. "Among the GODS there is none like unto thee, O LORD." xcvii. 7. "Worship him, all ye GODS." Ver. 9. "Thou, LORD, art high above all the earth; thou art exalted far above all GODS." Here are seventeen cases, (and I think it probable, that there are more) of the use of the word GOD in the sense affixed to it by our Saviour. It is therefore, undeniable that the name may be gtven, according to the practice of the Sacred Writings, to all persons, whether Angels, Prophets, or Judges, *to whom the word of God comes*, or, *who are authorized, commissioned, and inspired to declare the will of God to mankind. In this sense* all Unitārians admit and maintain, that Jesus Christ was A GOD. The mere application to him of this title consequently proves nothing. As a learned Unitarian author observes, "The question is not, whether Christ is called GOD in Scripture, for that is undeniable: but, *in what sense* the word is to be understood." (H. Taylor's Considerations on Ancient and Modern Creeds compared, p. 124.) The established principles of criticism require, that we should prefer that interpretation, which is agreeable to the clear and universally acknowledged doctrine of the Scriptures, before that which is contrary to any known truth, or which is attended with any considerable difficulties. Since, therefore, it is a fact, about which there is among Christians no dispute, that Jesus was a person, "unto whom the word of God came;" since we know, that he vindicated the application to himself of the title of GOD, taken in this sense (John x. 34, 35.) and since we do not know, until it be proved, that the title belongs to him in any *other* sense; we ought thus to understand it, wherever we find it applied to him in the Sacred Scriptures, *unless there be some particular circumstances in the mode of application*, which point him out as THE SUPREME GOD, THE ONE LIVING AND TRUE GOD, THE GOD OF GODS, OR THE GOD WHO IS ABOVE ALL."

The name God being given then to prophets, rulers, judges, and angels, it will be seen how little distance, considering the use of the scripture writers, it would go, toward proving the supreme deity of our Saviour, even were it often given him in Scripture. It will appear from the remarks we shall next offer, how far this is to be allowed.

Chr. Dis. V. II. No. 4.—See *Chr. Reg.* No 23, p 89.

Extracts from Fox's *Lectures on subjects connected with the* corruption, revival, *and* future influence *of* GENUINE CHRISTIANITY, delivered in London, in 1818.

LECTURE ON ANTI-CHRIST.

"The Creator of the world is the author of christianity; and the history of nature bears a striking analogy to that of revelation. When the earth was formed, and the heavens were stretched abroad, and life, light, and reason were produced, the Father of the universe blessed his work, and pronounced it good. All was magnificent, lovely and harmonious; a vast theatre for holy deeds and high enjoyments; where man was to perform his allotted part of good, and reap his recompense of bliss; or be prepared for some still nobler abode in his heavenly Parent's mansion. Soon this sunshine faded into darkness. Evil, both natural and moral, advanced to a conflict, apparently successful, with human virtue and happiness, and gained a triumphant and extensive prevalence. Yet evil is of temporary duration, admitted into the plans of God on account of the good to which it is subservient, destined to destruction, and to be succeeded by an otherwise unattainable degree of universal felicity. So when the new creation, the moral world of christianity, was formed, it exhibited a scene of surpassing excellence.—There was the light of truth, the life of godliness, the joy of immortality. It was a system of knowledge and devotion, of purity, liberty, and benevolence. But no sooner was the gospel widely diffused, than it began to be corrupted. A spurious philosophy transformed its doctrines into mysteries: false shame attempted to wipe away the reproach of the cross by elevating Jesus to the honours of deification; while avarice and ambition superseded its godly discipline to make way for wealth, splendour, tyranny and persecution. Apostacy in the church, like evil in the universe, is permitted of God for wise and good purposes; its limits are fixed; its termination certain; and its destruction preparatory to the final prevalence of pure religion, the reign of Christ, in truth, peace and piety, over all nations."

After mentioning some striking characteristics of Anti-Christ, and stating that the application of the term is not by any means confined to the Romish corruptions, he proceeds to observe—

"Here is a set of distinguishing marks which, wherever they are found, and so far as they are found, indicate the presence of Anti-Christ. I do not mean that some of them may not exist in particular churches without others; that there may not be much good in their company; or that very many holy men may not have been partially under their influence. It is not for us to judge our brethren; but the spirit of creeds and systems we may judge, comparing them with the gospel, without any breach of humility or charity. Indeed, we not only may, but *must* judge them, if we would inquire out 'the old paths, where is the good way, and walk therein, to find rest for our souls;' and obey the apostolic directions to 'try the spirits whether they are of God;' and 'prove all things,' that we may 'hold fast that which is good.' The characteristics of the apostacy are dominion over conscience; alliance with temporal authority; mystery; idolatrous worship; blasphemy; hypocrisy, deceit and affected austerity; and persecution. Antichrist, therefore, is such a personification of evil in the church, as satan is in the world. The predicted mischiefs just enumerated, were at their greatest height, and in their completest combination, in popery, a short time before the reformation, but they had an embryo existence in the apostolic age; have contaminated the whole, or nearly of, the professed christian church: wherever found, should be reprobated; and apparently are fated, at no very distant period, to be abolished, preparatory to the conversion of the Jews, and the universal diffusion of genuine christianity.

The great and leading evil, which may be considered as the source from which the rest flow, or the soul by which they are animated, is an *usurped authority over faith and conscience.* A voice from heaven proclaimed of Jesus, 'This is my beloved son, in whom I am well pleased: hear ye him.' He is declared to be 'the author and finisher of faith.' All human authority in matters of religion, all dictation of what is to be believed or done by christians, as such, is rebellion against his supremacy, and whenever admitted, has proved the fertile source of error, confusion and persecution. The apostles were aware of this tendency, and pointedly disclaimed spiritual authority. 'We preach, not ourselves, but Christ Jesus, the Lord.' 'Not for that we have dominion over your faith, but are helpers of your joy.' They reminded the elders of the churches, that they were not 'lords over God's heritage.' The meek and lowly Jesus vindicated this supremacy as his peculiar dignity and right. "Ye call me Master and Lord: and ye say well; for so I am. Be not ye called rabbi: for one in your master, even Christ; and all ye are brethren. And call no man your Father upon the earth: for one is your Father, which is in heaven.' Such precepts as these which, far from being so unimportant as they are sometimes considered, have a vital connexion with the authority of revealed religion, and its intellectual and moral influence, have been grossly and generally violated, by the powers which Councils, beginning with that of Nice, in the fourth century, have arrogated to themselves over the church; by the pretensions of the patriarchs of the east, and the bishops of rome in the west, who assumed the title of pope, or father; by the English episcopacy, in forgetting that Christ was the sole head of the church, and bestowing that appellation, with correspondent powers, on the profligate, licentious and tyrannical Henry VIII.; by the Presbyterian divines, imposing their confession and catechism; and by the Diotrephes of the Meetinghouse, who, by making his own faith the standard of christianity, and its profession the term of communion, emulates, according to his station and ability, the possessor of the triple crown.

"The primitive church was composed of persons united merely by the acknowledgement that Jesus of Nazareth was the Messiah, a divinely-commissioned teacher, whose instructions each was to interpret for himself. This allowed great room for diversity of opinion, and such diversity actually existed; but while they exercised mutual charity, and none attempted to set up their own faith as a standard, things went on very well. Their bishops and elders were designed, not more for the purposes of instruction, than for those of worship and discipline. The first evil was the elevation of these officers into a separate, dignified and endowed class. The wealth of the world and the speculations of the philosophers, flowed into the church, destroying alike simplicity of manners, faith and worship. Then came new doctrines, and new methods of stating and enforcing doctrine, by creeds, anathemas, and decisions of councils: ecclesiastical power reared its head: heretics (all who believed differently from the strongest party) were driven from communion, consigned to future and endless punishment, and the strong arm of imperial authority invoked to crush them: the bible became a prohibited book: proud man *sat in the temple of God, as God*, and dispensed the pardon of sins, and fixed the terms of everlasting life. The reformation retained the principle of these enormities, though its extravagancies were pruned. Churches still tell you what you must find in the bible, though you are allowed to read it. Even Dissenters play their little game of tyranny, and make christians pass to the Lord's table through the pool of baptism, or under the forks of the assembly's catechism. All this is not more unchristian than pernicious. Mental liberty is essential to mental strength. That a man does not think for himself in religion, not only keeps him ignorant, but it makes him slavish, bigoted, and subservient to the bad designs of others; it enlists him under the banners of the principle of evil; makes him a soldier in the armies of corruption, and an enemy of the human race, whose improvement he retards, and whose debasement he would perpetuate."

The writer proceeds to speak more fully of the spirit of Anti-Christ, and to adduce evidence that it is a spirit too prevalent among all sects and denominations of christians.

"While we gladly forget," says he, "the gross trickeries by which, in dark ages, ignorance was gulled, that it might be enslaved and plundered, we must be allowed to express regret, that Protestants and Dissenters should yet retain some traces of this evil. How often, in the recollection of every one, has reputed heresy been assailed with calumnious and forged tales of blasphemies and sudden judgments, got up for the purpose of terrifying men from the use of their common sense on religious subjects! Truth disdains such arms: they are weapons of Anti-Christ, and worthy only of the policy of the Inquisition, which, when its victims are led to the stake, clothes them with robes covered with painted devils. Happily, their use is almost abandoned by the more respectable of every party."

After alluding to the unhappy influence of the corruptions of christianity in debasing and perverting, as it were, our whole moral nature, he further remarks—

"They have also occasioned much infidelity. Man is not always to be condemned for not distinguishing between christianity, in itself, and in the declarations and faith of all around him. We may sometimes see a man, of mighty mind and noble heart, entering the lists against the gospel, denouncing its author for an enthusiast, his apostles as deceivers, its records as forgeries, and its tendency as detestable. The corruptions of christianity have dimmed his intellectual sight, and drenched his soul with moral poison.

"We see christians hating, instead of loving one another; separating when they should unite, conflicting when they should co-operate, causing the limitation of the gospel, when they might insure its extension: they have burned with the fires of persecution when they should have warmed with the glow of charity, they have been tyrants by penal laws when they should have been brethren by the law of love, they have anathematized when they should have blessed; and what breeds all this confusion, but the corruptions of Christianity?

"Yes, they have crushed the mind of man, and waged exterminating war with truth and charity; they have dethroned the Saviour, and given the sovereignty of the church, delegated by God, to him alone, to tyrants, priests and partizans: they have polluted the temple with unhallowed worship, and bartered the word of God for wealth, or made it a stepping-stone to seats of power. Ought not this evil spirit to be laid—to be bound in chains forever? This consummation is promised. The Babylon of the Apocalypse was utterly destroyed. The entranced apostle heard the shout of righteous exultation, 'as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.'

"Paul gives a like cheering prospect in his prophecy of the 'man of sin, that wicked, whom the Lord shall consume with the breath of his mouth, and destroy with the brightness of his coming.' And here is, probably, an allusion to the word of God, as the means by which that event shall be accomplished. The study, examination and diffusion of the scriptures, must be fatal ultimately to all unfounded pretensions, all errors in doctrine and worship, all unchristian practices. It is by the devout study of the word of God that both the individual and the world must be enlightened, reformed, improved and led on towards perfection. Let me exhort every one seriously to inquire of those oracles, that if there be any thing anti-christian in his opinions, feelings or conduct, it may be destroyed.

"Read the Bible, and you will own no master, but Christ. You will see that he alone was commissioned of God to speak the words of eternal life, and that by yourself, they must be interpreted for yourself. You will repel the dictation of man, in however elevated a station, as an insulting interference between the Teacher and the disciple. You will prefer the simplicity of the apostolic teaching, to the mysteries of modern orthodoxy; the genuine creed of Paul, 'There is one God, and one Mediator between God and man, the man Christ Jesus,' to the forged creed of Athanasius. Instead of repeating, in the spirit of bigotry, "Whosoever will be saved, before all things it is necessary that he hold the Catholic faith; which faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly:' you will affirm, in the spirit of charity, 'God is no respecter of persons, but in every nation, he that feareth him and worketh righteoosness, is accepted with him.' Instead of addressing prayers to the Son, the Holy Ghost, the Trinity, you will 'bow your knees unto the Father of our Lord Jesus Christ:' instead of a gloomy and capricious Deity, you will have a *God* who is *love:* and for a system which derives support from penal statutes, or political patronage, or which exists by exciting childish terrors, and shunning or stifling examination, you will have principles which are advancing in defiance of all these, holding on a a triumphant course, and shining brighter and brighter unto the perfect day.

"The flame of free inquiry is kindled; and while the precious things of truth, liberty and righteousness will abide its purifying operation all else is doomed to perish in the conflagration. But this bright prospect belongs to a subsequent part of our course. To delineate the evil, is our first and painful task; nor is it useless. Disgust with error, may invigorate our love of truth.—The enormities of bigotry are a foil to the beauty of benevolence; while the degradation of religious slavery teaches impressively that we should 'stand fast in the liberty wherewith Christ has made us free, and not be entangled again with the yoke of bondage.' Direful as their influence has been, the corruptions of christianity have less of evil than the genuine gospel has of good; they should endear it to our hearts, as the best gift of God; the pledge of human improvement, peace, and happiness, here, and of immortality and blessedness hereafter."

EXTRACTS FROM MORIER'S SECOND JOURNEY THROUGH PERSIA; BY WHICH SOME PARTS OF SCRIPTURE ARE ILLUSTRATED.

Roses strewed in the road where the Prince travelled.

We heard that the whole of his [the Persian Prince's] road to Kalaat Poushan, about three miles, was strewn with roses and watered; both of which are modes of doing honour to persons of distinction; and, at frequent intervals, glass vases filled with sugar were broken under his horses' feet. The treading on sugar is symbolical, in their estimation, of prosperity; the scattering of flowers was a ceremony performed in honour of Alexander on his entry into Babylon, and has perhaps some affinity to the custom of cutting down branches off the trees, and strewing them in the way, as was practised on our Saviour's entry into Jerusalem.

Great heat in the day, and cold in the night.

From the 28th to the 31st May, the heat was excessive, the thermometer at about two o'clock, in our different tents, from 98 to 103 deg. The Persians allowed this heat to be uncommon, but still talked of it as trifling when compared with the great heats of summer. Although it was very oppressive, yet we did not find it so relaxing as the heat of India. All our furniture had suffered extremely; mahogany boxes that had stood the climate of India, and which had crossed the equator several times unwarped, here cracked. Ivory split, our mathematical rulers curled up, and the mercury in the artificial horizons overran the boxes which contained it. We found the nights cool, and the mornings quite cold, the thermometer varying sometimes 30

degrees between the greatest heat and the greatest cold. The difference was sufficiently sensible to enable us to comprehend the full force of the complaint which Jacob made unto Laban: *In the day the drought consumed me, and the frost by night.* Gen. xxxi.

Manner of announcing the birth of a Son.

On the 13th of June the ambassadress was delivered of a daughter, notwithstanding the predictions of Dervish Sefer, *a cunning man*, who had assured the ambassador that he would have a son, and who, even before the event had taken place, had demanded a present, as the price of his divination. The Persians lend a willing ear to such predictions, because they look upon a son as a blessing, and its birth is announced with great ceremony to the father. Some confidential servant about the Harem is usually the first to get the information, when he runs in great haste to his master, and says, "Mujdeh!" or good news, by which he secures to himself a gift, which generally follows the Mujdeh. Amongst the common class of people the man who brings the Mujdeh, frequently seizes on the cap or shawl, or any such article belonging to the father, as a security for the present to which he holds himself entitled. These circumstances may help to illustrate the passage in Jeremiah xx. 15: "Cursed be the man who brought tidings to my father, saying a man child is born unto thee, making him very glad." When it is recollected that there are no rejoicings on the birth of the daughter, but that, on the contrary, every one is as backward to inform the father of it, as they were forward on the birth of the son, the whole force of that passage will be felt, and it will appear that they were informed of the event by men, as they are at the present day.

CHRISTIAN REGISTER.

FRIDAY EVENING, MARCH 1, 1822.

In the Register of Feb. 8 we proposed to give some account of the different missions supported by the Foreign Missionary Society of this country. We at that time furnished our readers with a short history of the mission established at the island of Bombay. We proceed now, agreeably to our plan, to give a brief account of the second missionary establishment in India. This mission was established in 1816 at the island of CEYLON, on the S. E. coast of hither India. The gentlemen first attached to this mission were, Messrs Richards, Poor, Meigs and Warren. The principal seat of this mission is at Jaffna, on the northern extremity of the island.

This region had formerly been occupied by the Portuguese missionaries, who erected many churches and houses. These buildings though long since abandoned by the catholics, and now much decayed were found highly valuable to the new missionaries, who have in a number of instances repaired them.

The missionaries on this station, as well as those at Bombay, have met with severe revers. ses. Mr. *Warren* was soon taken from his labours. He died at the Cape of Good Hope, whither he went for the benefit of his health, Aug. 11, 1818. Mr. Richards has for a long time been lingering just on the borders of life, and Messrs Poor and Meigs have also been at different times afflicted with dangerous complaints.

In 1819, four missionaries, the Rev. Messrs. Spaulding, Winslow, and Woodward, and Dr. Scudder, were added to this mission. Dr. Scudder has since been authorized to preach. These missionaries arrived at their places of destination Jan. 1820. They found the mission in a feeble and depressed state. Mr. Poor was at Tillypally, and Mr. Meigs at Batticotta, villages on the northerly part of the island. They were chiefly employed in the superintendance of schools, instructed by native teachers. The number of pupils over whom they exercised some influence, was, at that time, about 700.—They had also boarding schools in their own families where 49 males and 9 females were wholly instructed and governed. The cost of supporting these children is twelve dollars each pr. year. They have mostly received new names by the direction of those who support them. Since the arrival of the last missionaries, they have commenced operations at two other places—at Panditeripo and at Oodooville. At all these places the number of pupils in the native schools is estimated at about 1000. The number of boarding scholars, wholly under the care of the different families, is about an hundred. No difficulty is found in obtaining boys to be thus educated. It must be remarked, however, that they are almost all of them orphans, in extreme poverty, from low and despised classes of society.—Though there are some children of high cast who attend the schools, yet their friends do not allow them to eat with the missionaries. The prejudices that exist at Ceylon, against the Christians, are much the same as at Bombay, and in other parts of India. Whoever will become a Christian must consent entirely to relinquish his friends and standing in life, and not unfrequently his property.

It can scarcely be expected that many youths of respectability will change their religion under these circumstances. Nor can we believe that the outcast, orphan children, whom the missionaries are educating in their own families, are persons who will be likely to have much influence in removing the prejudices of their countrymen. The natives of respectable standing despise them, in the first place, on account of their low birth, and in the second place, still more perhaps, for having become christians.

The instruction in native schools is confined chiefly to reading and writing. There are but few printed books on the island. To supply this deficiency, the Board of Commissioners, in 1820 sent out Mr. Garrett, a printer, and a printing establishment to be stationed on some part of the island. The assistance he was expected to render the mission by printing tracts, and the scriptures, (which were many years ago translated into Tamul) was much relied on. But on his arrival at Ceylon, Sir Edward Barnes, the Lieutenant governor issued an order that he should leave the island within the space of three months; and though memorials were addressed to the governor to induce him to revoke or mitigate his sentence, nothing could be effected. The governor expressed a strong disapprobation of the residence of the American missionaries on the island, intimating that those employed by the church missionary society of England and the Wesleyan missionaries, were sufficient for all their purposes, and expressed his opinion that the American missionaries might be better employed with the heathen of their own country.

Mr. Garret on removing from the island, established himself for the present at Negapatam, on the Coromandel coast. The missionaries contemplate sending one of their number to begin a missionary establishment on some part of that coast. The same language is spoken there as on the island.

The missionaries consider that an important part of their duty consists in preaching, they therefore preach and exhort as often as they can find hearers. The character of their doctrines is, as far as we can learn, very similar to those maintained by the missionaris at Bombay. Calvinism, in all its forbiddidg and hateful features, is the system recommended to these heathen, as the pure religion of the one true God. Now we contend that this people is not yet prepared to receive any thing more than the simplest form of christianity. When, therefore, instead of the plain, simple, and inviting truths of this joy-inspiring religion, they are taught to consider God as a frowning and vindictive Being, who requires the sufferings and death of his Son to enable him to forgive, and who prepares *one* for happiness, and leaves *another* to go down to endless misery without any other reason or rule than his own sovereign pleasure—when such doctrines are preached, we say, that the cause of christianity, instead of being promoted, suffers incalculable detriment; and were it not that the natural influence of such doctrines was in some degree counteracted by other parts of their preaching, the whole must prove, if it is not now, a curse, instead of a blessing.

In our view, it cannot reasonably be expected that christianity will be generally embraced by the Ceylonese or Hindoos, till they have become considerably acquainted with the arts and literature of Christian countries. We consider the missionaries, therefore, in the highest degree commendable for their active and persevering exertions in relation to schools, and think that if they would direct, at present, their chief efforts to the advancemeut of human literature among the natives, they would be laying the surest foundation for the final spread of christian truth.

The expences of the Bombay and Ceylon missions, have not been separately given, in any publications we have seen. At the close of the year 1819 the expenses of the two missions amounted to $100,000. The expenses of the two establishments since that time, cannot probably have been less than 20 or $25,000.

MISSIONS.

MR. EDITOR—I was glad to learn from one of your late papers, that you propose to give your readers compressed accounts of the operations of the Foreign Missionary Society, as well as of other similar institutions. That society receives and expends large contributions from our good people, and we ought to know whether any proportionable service is rendered to the cause of religion. It is true, we have long journals and letters published from missionaries; but they are generally made up of trifling details having no bearing on the great point, which is, the actual result of their labour. They often abound in lamentations over the heathen, in exhortations to missionary effects, and in expressions of hopes, doubts, and fears; topics, which might indeed be occasionally interesting, but which are worn so threadbare by endless repetition, and are so generally conveyed in what may be called the missionary cant, that the mass of intelligent people want patience to read them. You can generally give in ten lines all the valuable information contained in as many pages, and if you will take the pains to cull this wheat from the superabundant chaff, you will confer a favour on your subscribers, and essentially assist the public in determining the much agitated question in regard to missions.

Among other particulars which you give us, I hope you will state to us the kind of doctrines which are carried to them by our missionaries. On this point their usefulness must very much depend. When we consider that the missionary is the only instrument of communicating christianity to his heathen hearers, that they must take the religion just as he gives it; that they must judge of its character solely by his representations, and that if they embrace it, they must be moulded wholly by his influence; we see how important it is that he should be an enlightened man, holding the christian faith in its purity. Why is the gospel to be sent abroad? because it is *true* and *excellent*. If under the name of the gospel we send out false and detestable doctrines, we so far defeat ourselves, and paralyze the influence of the truths which the most corrupt form of christianity may be expected to contain.

In looking over a journal* of Dr. Scudder, a missionary at Ceylon, I met some passages which led me to fear that the exertions of this country will be obstructed by want of just views and judiciousness in the teacher sent to the heathen.—This gentleman, if we understand him, considers the heathen world as under sentence of everlasting condemnation, and doomed to hopeless suffering, unless converted to that religion of which the immense majority have never heard a whisper. He says, the heathen are going down to the grave, *ignorant of the gospel*, by *millions every year*, and yet many who profess to love the Saviour, and to obey the great command, to do to others, as they would wish others to do to them, do not contribute a farthing of the substance which God has given them for the *salvation of these perishing immortals*. I apprehend that these sentiments are very common among the present promoters of missions. I recollect a speech before a missionary society in London, in which the reverend orator told the audience, that could they hear the shrieks of the heathen who had died and gone down to hell since the opening of their meeting, they could not move so coldly in the business. Such appeals are used to exact contributions from the agonizing sympathy of common people, and do undoubtedly help to fill the missionary treasury. The proper effect of them would be to *extinguish* the missionary spirit; for if christianity do indeed reveal such a God as this doctrine supposes, who tortures through eternity the benighted heathen, from whom the only means of salvation were withheld, nothing, we think, can be clearer than that such a religion deserves no aid to spread its gloomy influences. We do esteem it an incalculable evil, when missionaries go forth with their minds filled and darkened with such conceptions of our Father in Heaven; and we ask enlightened christians how they can reconcile it to their consciences to send abroad such a form of christianity? This doctrine does not stand alone, but colours the whole system of a missionary, and draws after it many other cruel and degrading exhibitions of christianity. I see not how such a God is better than the Indian Juggernaut; and although other and better views are connected with this, yet from the superstitious tendencies of the heathen, this must have great power in obstructing the best influences of our religion.

Dr. Scudder is a physician and surgeon as well as a missionary, characters which should as often as possible be united. The manner, however, in which this gentleman uses the power derived from his medical skill, is not quite unexceptionable. He says, "I prescribe for the sick at an early hour every morning, and have prayers and conversation with them before I administer to their wants. I find it an excellent time *to compare their sstuation with what it will be in eternity*, if they do not accept of the only sacrifice for sin." And again, "I performed a painful surgical operation upon him (the son of a Brahmin) and pointed out to him *how awful would be the misery of those* who rejected the Lord Jesus Christ." Now it does not seem considerate or compassionate to seize the moment when people have been bleeding under the surgeon's knife, or when their minds are sunk and shaken by disease, to pour upon them images of more *awful misery* in *eternity*. We should fear, that the terror, intended to cure the soul, might counteract the remedies administered to the body, and that the religion, generated by this low motive, would carry the taint of this slavish origin. How much wiser would it be for the missionary to appeal to the grateful and ingenuous feelings which live and sometimes glow in heathen's breast, and to announce to his confiding patients that he had brought them, in the religion of Jesus, a remedy for the diseases of the soul, infinitely more efficacious and life-giving, than all which the healing art had discovered. These remarks are not made, as if the gentleman in question were wanting in christian tenderness. The blame belongs to the *system* not to the *man*; and we doubt not that he hoped to do good by what seems to us an unwise and not very merciful use of his power over the sick and suffering.

I add one more passage to show the methods in which our missionaries recommend christianity.

* See last Missionary Herald, for Feb. 9. 1822.

"These people, like all others, who have never been humbled at the foot of the cross, depend upon their own doings for salvation. Generally they tell us, that charity, good works, offering sacrifices at their temples, washing in some sacred *tank*, (pool of water) and praying to God, will ensure them an entrance into heaven. We can confound the simple ones among them very easily, by asking them if the performance of these acts would be considered by the government, as an equivalent for the crime of breaking one of its laws. They unhesitatingly tell us "no." If we tell them that God is more strict than a human government, and must punish the wicked, and again ask them how they can obtain salvation, they tell us that they do not know. We then point out to them the necessity for an atonement for sin."

We think these poor people of Ceylon "simple" indeed, or they might have retorted by asking the missionary, whether a human government would consider the expiation recommended so earnestly by himself as "an equivalent for breaking one of its laws?" But this is not the point. We have here a specimen of the means commonly used in India to gain favour to christianity. The heathen are first instructed in the *strictness* of God, that he is "more strict" than the oppressive human governments under which they live, so strict and inexorable that nothing but "an equivalent for their crimes" will satisfy him. They are then asked, whether the senseless modes which they are accustomed to employ for appeasing their false gods, will recommend them to this strict God "who *must* punish the wicked;" and on answering in the negative, they are then told that christianity provides an *infinite atonement*, or expiation, that an infinite victim the incarnate Deity, has submitted to sufferings "equivalent to their crimes." It is believed that this is the chief method of enforcing christianity; a method throughout false, pernicious dishonourable to the religion, and subversive of its great purpose, which is, to purify the soul. Is this the religion we are prepared to send through the earth? How mournful is it, that christianity, should go forth among the nations disguised, deformed, degraded, her mild and beaming countenance hid beneath a frowning vizor, and her hope-inspiring voice drowned by the stern and menacing cries of her interpreters.

It is hoped that nothing here will be construed as questioning the character of our missionaries. They are, we trust, good men, governed by pure motives, and carrying with them many important truths which do much to counteract their peculiar doctrines. But the same is true of many catholic missionaries. We are not hostile to missions. We desire the universal spread of the gospel. As friends of this great work, we wish to know precisely what it is which is carried to the heathen as christianity, and we wish to urge on christians the solemn obligation of sending forth this divine religion purified from the corruptions which have so long dimmed its glory.

The fifth report, of the *Society for the prevention of pauperism in the city of New-York*, maintains, in a very able manner, the doctrine, that the practice which prevails in this country, of making legal provision for the poor, tends to increase pauperism, instead of diminishing it. Such provision lessens the anxiety and exertions of the sluggish and degenerate for an independent maintainance, and by negligence and intemperate habits, they soon reduce themselves to a state of want and dependence which they might and would have avoided, if they had not looked forward to a remedy in the public bounty. This theory seems to be confirmed by the fact that pauperism has not been known in Scotland as an evil, since the *reformation*, at which time their provisions for the support of voluntary paupers was abolished. In England where such provisions still remain, pauperism has increased to a most alarming degree. Within fifty years, the annual expenditures for the poor in England is said to have increased about tenfold.

The Report abovementioned expresses the strongest conviction that in New-York the laws designed to relieve the poor by maintaining them, not only increase the cause of pauperism, but add prodigality and vice to poverty. In proof of this they state the fact, that the annual public expenditures for the support of the poor has doubled in ten years,—and that in the winter charity is administered to one tenth, or one twelfth of the whole number of inhabitants. The annual expenditure is one hundred thousand dollars beside twenty or thirty thousand by societies and individuals.

The introduction into this country of the English policy in relation to paupers, was undoubtedly occasioned by the habits and opinions brought by our ancestors from their native country.

The facts above stated, and especially those relating to the rapid increase of pauperism in England and in some parts of this country, are well worthy our attention. If this system is radically wrong, the sooner it is changed, the greater will be the facility of doing it. The doctrine supported in the New-York Report, will undoubtedly at first clash with the views and feelings of many among the most valued part of the community. None however, we presume will doubt that however commendable it may be to

relieve poverty, it is still more commendable to prevent it.

From the Report of the Trustees of the INSANE HOSPITAL, made in January, it appears that the number of patients admitted is one hundred and forty-nine. Of this number, forty-two have been cured; nineteen much improved, and twenty-three improved.

The maniacs who have been admitted into the asylum, were, for the most part wholly unmanageable at home; and yet there have been but few of them, who have not become so far tranquil, in a few days, as to be permitted to go at large in the building and grounds attached to it.

For the Christian Register.

MR. REED—I do not recollect that I have seen in any late work on the Trinity, a particular explanation of that passage of Isaiah, which is considered by Trinitarians as a prophecy relating to our Saviour, unanswerably proving his divinity. *I refer to* Isa. ix. 6. Of all the passages of Scripture which have been cited to prove the above mentioned doctrine, I know of no one that has been a greater stumbling-block to humble inquirers after the truth, than the one to which I refer. I confess that when arguing on this text, I have never yet been able to give my opponent a reply which was satisfactory to myself.

My object in addressing you is to obtain, either from yourself or some one of your correspondents, an exposition of this text. By complying with this request, you will confer a favour on one of your constant readers, and one who ardently desires to obtain a knowledge of the truth.

G. D.

In reference to the above request, we subjoin an extract from the Rev. Mr. SPARKS' *Letters on the Ministry, Ritual and Doctrines of the Protestant Episcopal Church.*

"A prominent text" (says Mr. Sparks) "which you bring forward in proof of the supreme divinity of Christ, is the noted one in Isaiah ix. 6. 'For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Such are the words as you have quoted them, and as they stand in the common version of the Bible. But it was hardly to be expected that this text would be quoted at the present day without a word of comment or explanation, to let it be known that its most important parts are, at least, a very doubtful, and probably a false rendering of the original.

"The prophecy, in this passage, undoubtedly alludes to the Messiah, and, consequently, the titles which it contains are to be applied to him. The only question is, whether the titles, or names, which were adopted by king James' translators, have the same meaning as those which were originally written by the prophet? This can be ascertained only by a critical examination into the meaning of the original words, aided by a profound knowledge of the language in which they were written, and of the ancient translations. Such an examination has been repeatedly made by the most learned men of different religious sentiments, who have almost unanimously concurred in a result, which proves the rendering of our common version to be more or less defective. Is it dealing fairly, therefore, with those who have not the means of information, to represent this text as of undoubted authority in its present literal reading? Should they not, at least, be told what they are to receive with implicit confidence, and what with caution? Is it justifiable thus to confound truth with error, and to give countenance to popular prejudice, by making the scriptures speak what their writers never intended?

It is not denied that commentators have found much difficulty in this text, on account of the ambiguity of some of the Hebrew words; yet they almost universally agree in giving it a meaning different from the one retained in our English version.

"The application of the two first titles is sufficiently obvious; and there seems to have been very little difference of opinion about them, except that in the judgment of some critics they ought so to be united, and of others, to be taken separately. But whether they should be read *Wonderful* and *Counsellor* or *Wonderful Counsellor*, is of little consequence in regard to the general meaning and application of the terms.—Our Saviour might justly be called *wonderful*, in the astonishing works he performed; and a *counsellor* or a *wonderful counsellor*, in the admirable system of religion he has published to the world; in its doctrines, precepts, admonitions, directions, and promises; giving evidence that he was aided, instructed and empowered from above.

"The next title, THE MIGHTY GOD, is allowed to be a false translation, although there have been various opinions in regard to the exact import of the original. Le Clerc, who was a trinitarian, and as profound a scholar in biblical learning, perhaps, as any other person, renders the passage thus: '*Wonderful, Divine Counsellor, Mighty.*' Christ was a *divine counsellor* in having derived all his counsels and precepts from God; he was *mighty* in the miracles he performed, and the divine power he possessed.*

"The fourth title, EVERLASTING FATHER, is translated by Bishop Lowth, 'the Father of the everlasting age,' and by Grotius, 'Father of the future age,' or 'of the age to come.' This was strictly appropriate to Christ. He was the founder of a new dispensation, and of a pure and holy religion. He was the head of the church, and came to bestow the means of salvation on mankind, and to confer inestimable benefits, which should continue through all ages.†

"The application of the last title no one can mistake. He was eminently the *prince of peace*, in giving a religion to the world, whose direct tendency is to promote peace among men.

"Such are the renderings which the most able critics have given of this text. They are such as the original easily receives, and such as are peculiarly applicable to the character of Christ, as it was exhibited in his life and religion. The text, thus explained, gives no support to the doctrine of the supreme divinity of Christ, and contains nothing more than several titles and epithets prophetically applied to him, and expressive of the character which he actually sustained. The translation may be expressed in the following terms: "And his name shall be called Wonderful, Divine Counsellor, Mighty, Father of the age to come, Prince of Peace." These results are drawn, it must be remembered, from the critical expositions of Trinitarians.

"Even admitting the received translation to be correct, it does not prove Christ to be the Supreme God. We have already seen that the title GOD was often applied to other persons by way of distinction besides Christ, even to all to 'whom the word of God came.' It may certainly be given, therefore, with great propriety to him, who was appointed a special messenger of the counsels and will of Jehovah, and who is 'exalted above all principality, and power, and dominion.' Hence, if the name be translated *God*, it cannot be accounted a proof of the supreme divinity of Christ. But I do not wish to vindicate this rendering, as the voice of criticism is decidedly against it."

To the Editor of the Christian Register.

SIR,

The perusal of the Rev. Mr. Norton's Sermon on the duties of religious toleration, &c, has afforded me and others great pleasure. No production can be more happily adapted to the much desired purpose of repressing that religious bigotry and the uncharitable and reproachful temper so prevalent among christian brethren at the present day. Were the sentiments of christian love there inculcated generally to prevail, instead of that detracting and censorious spirit which aims so assiduously to destroy the confidence and disaffect the minds of the people to the pious ministers of the gospel, we might enjoy a foretaste of the pure blessings of Heaven while here on earth. Could copies of the sermon referred to be distributed among our religious societies of every denomination, it would, in my humble opinion prove no less productive of universal good, than so much expended in foreign missions.

SUMMARY.

The permanent seat of government for Missouri has been named *City of Jefferson*, in honour of the late President Jefferson, during whose administration the territory which forms the state of Missouri, was added to the Union.

Considerable damage has been lately done to bridges at the South, by the recent heavy rains. The mail stage from Hartford to New-Haven in attempting to cross the bridge near Durham Meeting-house (Con.) fell through, (some of the lower timbers having been carried away by the *freshet*) and was dashed to pieces on the rocks. Two of the passengers—Mr. Prentiss of Boston, who has left a wife and seven children,—and Mr. Palmer, whose residence is not known, were swept away by the floating ice and drowned. The driver and one passenger escaped by grasping the branches of a tree on the margin of the stream.

The Russian ship Johanna, lately arrived at Charleston S. C. from St. Ubes, states that the Portuguese East-Indiamen, St. Domenic, from Canton, went ashore on Cadiz bar on the 15th Dec. and all on board (180 persons) perished.

The annual meeting of the *Portland Auxiliary Marine Bible Society*, was holden at Portland on the 11th inst.

The design of this society is similar to that of the Marine Bible Society of Boston, of which we gave some account last week. By inducing *seamen* to become members of the society, they are made to feel the value of its objects, and an interest in its success.

There have been received into the treasury of the society, three hundred and thirty-one dollars, two hundred and seventy of which have been expended in the purchase of bibles, &c. There have been purchased and given to the society, 412 bibles, and 100 testaments. Three hundred bibles and fifty testaments have been distributed.

By the request of the directors, the Rev. Dr. Payson delivered an address to seamen, in October last. All in port were requested to attend. It was believed that most that were in port did attend. During the two days following, one hundred and fifty seamen applied to the society for a bible, eighty of whom became members of the society. The subscriptions for the publication of the Address enabled the society to publish 9000, and left a surplus of 66 dollars to be added to the funds.

The directors speak with much satisfaction, of the cordial support and assistance received from the masters of vessels, in distributing bibles, aad in strengthening the funds of the society.

A PROCLAMATION

For a day of Humiliation, Fasting and Prayer.

The return of another year, bringing with it a renewal of our wants, and of a sense of our dependence on God, the fountain of all good, suggests to us the fitness and the duty of devoutly invoking the divine blessing on all our interests and undertakings.

I have, therefore, thought fit to appoint, and, by and with the advice and consent of the council, I do hereby appoint, THURSDAY, the fourth day of April next, to be observed as a day of Humiliation, Fasting and Prayer, throughout this commonwealth. And the people of every religious denomination are requested to assemble on that day, in their respective places of public worship, unitedly to humble themselves before God for their manifold transgressions, and to implore the remission of the same throught the merits and mediation of his Son;—that he will be pleased to bless and prosper the people of this state in all their interests and concerns, whether civil, religious, domestic, or personal; that he will be graciously pleased to smile on our agriculture, in giving a favorable seed time, a fruitful summer, and a plentiful harvest; that he will prosper our manufactures, our commerce, and fisheries, that he will be pleased to vouchsafe to us the blessings of health, of peace, and domestic tranquility, that he will propitiously regard our national interests; that he will bless the President of the United States, the ministers of religion, our colleges and schools of learning, the rising generation of our land, all our institutions for promoting religious knowledge, humanity, public spirit general benevolence, and christian morality; and that he will mercifully succeed all the efforts which are making to spread a knowledge of the pure, peaceful, and benign religion of his Son among all the branches of the great family of man, that in the name of Jesus every knee may be brought to bow, and every tongue to confess him to be Lord, to the glory of God the Father.

And the people are requested to abstain from all labour and recreation inconsistent with the religious observances of the said day.

Given at the council chamber in Boston, this twenty-fifth day of February, in the year of our Lord one thousand eight hundred and twenty-two, and in the forty-sixth year of the Independence of the United States of America.

JOHN BROOKS.

By his Excellency's command with the advice and consent of the council.

ALDEN BRADFORD, *Secretary.*

God save the Commonwealth of Massachusetts!

Gov. Parris, of Maine has appointed Thursday, the fourth of April next, as a day of Fasting, Humiliation and Prayer.

AMERICAN COMMERCE.

By a document of great length, lately laid before Congress, "consisting of statements showing the commerce and navigation of the United States for the year ending 30th Sept. 1821," it appears that the imports have amounted to $62,585,724, of which amount $58,025,899, were imported in American vessels, and $4,559,825, in foreign vessels: That the exports have amounted to $64,382,594, of which $43,671,894 were domestic, and $20.710,700, foreign articles:—That $34,465,272 were exported in American, and $9,256,622 in foreign vessels: That 765,098 American tonnage entered the ports of the United States, and 804,947 cleared from them; and that 81,526 foreign tonnage entered, and 83,073 cleared from the ports of the United States. *Ports. Journ.*

The Common Council of New-York have petitioned the legislature of that state, to grant an act, requiring the inspection of Flour, in order to prevent the frauds practised on the citizens by the barrels falling short of their required measure.

On Saturday night Feb. 17th, the dwelling house of Gen. Solomon Van Rensalaer at Bethlehem, near Albany, was set on fire by certain incendiaries and wholly consumed with much valuable property. The ruffians entered the house while on fire to plunder. The General's son, who slept in the house, with some hired men, (the family residing in Albany) was awaked by their noise, seized his musket and by discharging it and rushing upon them drove them from the house.

The governor of New-York has issued a proclamation, offering $500 reward for the apprehension of the incendiaries, and Gen. Van Rensalaer has also offered $500 for the same purpose.

The chamber of commerce of New-York have petitioned the legislature for the incorporation of a company, with a capital of $500,000, for the purpose of erecting a new Exchange building in some convenient part of the city.

Delegates have been chosen in the several towns in Vt. to assemble at Montpelier for the purpose of revising the constitution of that state.

The votes in the state of New-York on the amended Constitution were, in favor of the amendment, 75,422; against it, 41,497; majority in favor, 33,925.

It is said to have been finally decided that the Erie canal shall terminate at Buffalo harbour.

The remains of the orphans who perished at the burning of the Orphan Asylum, Philadelphia, were buried on the 6th instant, in the ground belonging to the Independent Tabernacle, in Cherry street.

LITERARY.

The life of *Mary, Queen of Scots*, by Miss Benger, is about to be published in England. Also, memoirs of the late Queen of England, including her private correspondence with distinguished persons, part of the intended case of recrimination, the evidence collected in Italy in her favor, which did not reach England in time, with other documents relating to her travels on the continent; by Mr. John Wilks, Jr.

John Brannan of Washington City, has nearly ready for press, and will shortly issue proposals for publishing by subscription, the "*Official Letters of Military and Naval Officers of the United States, during the late War with Great Britain.*"

SELECK OSBORNE, Esq. is collecting his fugitive poetry, and preparing a small volume for the press, to be followed by others, should he meet with sufficient encouragement, of which there can be but little doubt. Mr. Osborne is a man of genius and taste, and the effusions of his muse have deservedly acquired a high degree of popularity.

Mr. *George G. Ingersol*, of this town, has received and accepted an invitation from the First Congregational Society in Burlington, (Vt.) to become their pastor.

MARRIED,

In this town, Mr. Daniel Henchman, to Miss Elizabeth Marsh.—Mr. Charles Hunt, to Miss Ann Horn.—Mr. Christopher Gore, to Miss Maria Adams.

In Chelmsford, John C. Dalton, M. D. to Miss Julia Ann Spaulding.

In Berwick, Mr. Rufus Furbish of Kennebunk, to Miss Mary Heard of Berwick.

In Nobleboro', Me. on Sunday evening 17th instant, by Rev. Dr. Packard of Wiscasset, Capt. Amasa Dingley of Winslow, to Miss Mary Jennings.

DIED,

In this town, Mrs. Hannah, wife of Edward McLane.

In Ipswich Mrs. Ann Colman 83.

In Newburyport, Mrs. Judith Davis, 51.

In Concord N. H. Eveline, daughter of Mr. Caleb Campbell, aged 8.

In South Berwick, Manasseh Smith Jr. Esq. Counsellor at law, aged 42.

In Saco, Mrs. Mary Boothby, aged 84.

In Deerfield, Dea. Justus Hitchcock, 70.

In Castleton Vt. Gen. Isaac Clark, aged 73, a captain in the revolutionary army.

In West Newbury, William Rogers, 6, son of Mr. Thomas R. of Londonderry.

In New-York, Frances, wife of Mr. Joseph C. Spear printer, aged 29.

In Portland Me. Dr. James Paine, 63.

In Kensington N. H. on Tuesday the 19th inst. John Wadleigh in consequence of wounds received on his head, (probably by an axe) while returning from Exeter, the evening before, in company with John Blaisdell. Blaisdell fled immediately on hearing of Wadleigh's death, but was overtaken and apprehended in Exeter, after having taken a circuit of 40 miles.

TRACT.

IN the Press at the CHRISTIAN REGISTER Office, and will be published to-morrow, at No 47, Marlborough-Street, "*Testimonies of* DR. WATTS *in favour of Christian Charity and Religious Inquiry.*" It will be a tract of about 12 pages, and will be afforded at about two dollars per hundred, or twenty-five cents per dozen. March 1.

NEW HYMN BOOK.

IN the press, and will shortly be published, a SECOND EDITION of "A Collection of PSALMS and HYMNS for Social and Private Worship."

It will be printed on STEREOTYPE plates, formed from an entirely new type of the size of the first edition. An INDEX of first lines will be added.

Societies will be supplied with the above work in 18mo. on paper of a fair quality, at 25 cents a copy in sheets, or at 40 cents, well bound in sheep and lettered; or in 12mo. at 37 1-2 cents in sheets, and 56 1-4 cents in sheep, lettered, &c.

Extract from the notice of this work in the Christian Disciple, No. 13.—"We consider it as the best collection, upon the whole, of which we have any knowledge, and think it exceedingly desirable that it should be introduced to the worship of our churches in this town and vicinity." After some remarks upon Belknap's Collection, the editors observe, "We hope that those who feel an interest in this most delightful part of religious service, will be led to think of the expediency of a change: and now that they have a book of precisely the character they could desire, will not hesitate to adopt it."

Extracts from the Unitarian Miscellany, No. 8, *for August*, 1821.—"Few scenes of life, few states of mind or of character, can be imagined for which may not be found in this selection an appropriate hymn. Instead of a body of systematic and sectarian divinity, the compiler has given us the divinity of the scriptures, with a comprehensive and admirable system of the moral and religious duties." "The great variety of sources from which he has drawn, affords sufficient testimony that he was not confined in his researches; and from the specimens we have had occasion particularly to examine, we have no doubts, that from all these sources he has been judicious and discriminating in his selections. In the collection are contained more than one hundred hymns, which have never before been published in any collection in this country." "On the whole, we consider the collection as possessing in a very high degree every essential qualification for a work of this kind. There is no reason to ask whether a better one cannot be made. This is good enough. Those Unitarian Societies, especially, which have not yet agreed in adopting a book in accordance with their religious opinions and feelings, may now be supplied with one admirably suited to their wants."

Extracts from the Review of the work in the Christian Disciple, Vol. III. Art. X.—"Nor do we know of a Hymn Book, which we think better adapted to serve the ends of worship. It contains a convenient number of pieces, selected very judiciously from a great variety of authors. It embraces a large circle of subjects, and thus seems to furnish something appropriate to all the feelings and topics which belong to religious service. The whole style of its poetry is pure and elevated." "It is pure not only in its style and strain of feeling, but in doctrine. There is not a vestige of sectarianism in it."

See also some remarks lately published in the Salem Gazette, under the head of "Sacred Poetry."

Address Messrs. CUMMINGS & HILLIARD, Boston, or E. BLISS and E. WHITE, New-York.

March 1.

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* "The principal difficulty, in this passage seems to have arisen from the doubtful meaning of the word AL, which is sometimes rendered *God*, sometimes *ruler*, or *magistrate*, and is sometimes used in the sense of an adjective to denote excellence or distinction," as ARELI AL, divine cedars—HEREREI AL, divine mountains.

"This latter sense is preferred by Le Clerc." He translates AL as meaning *divine*, or *excellent*, and connects it with the word translated *counsellor*, and not with the one translated *mighty*.—To call him Divine Counsellor, "agrees with what is said of him in Isa. xi. 2. 'The spirit of counsel and might shall rest upon him.'

"There is much suspicion that the word AL was not written in the original Hebrew, as there are no corresponding words in either of the ancient Greek versions of the Seventy, Acquila, Symmachus, or Theodotian."

† "The original words ABI OED, litterally translated, mean *Father of the Age*. They are rendered by Le Clerc *Pater perpetuus*, because, as he says, Christ is the perpetual or everlasting father of all who shall believe in his religion.

"Grotius translates them *Father of the future age*. This *future age* is the christian dispensation. Christ was the father of this dispensation, in as much as it was established through his instrumentality, by the exercise of such powers as were communicated to him by Jehovah, and also to his apostles in such a degree as to convince men of its truth and authority."

POETRY.

From the Monthly Repository.

SUNDAY EVENING.

WELCOME the hour of calm repose,
The ev'ning of the Sabbath-day:
In peace my wearied eyes shall close
When I have tuned my vesper lay,
In humble gratitude to Him
Who wak'd the morning's earliest beam.

In such an hour as this how sweet,
In the still solitude of even,
To hold with heaven communion meet,
Meet for a spirit bound to heaven;
And in this wilderness beneath
Pure zephyrs from above to breathe!

It may be that th' Eternal Mind
Bends sometimes from its throne of bliss;
Where should we then its presence find
But in an hour so blest as this—
An hour of calm tranquillity
Silent, as to welcome Thee.

Yes! if the Great Invisible,
Descending from his seat divine,
May deign upon this earth to dwell;
Where shall he find a welcoming shrine
But in the heart of man, who bears
His image, and his spirit shares?

Now let the solemn thought pervade
My soul, and let my heart prepare
A throne. Come, veil'd in awful shade,
Thou Spirit of God! that I may dare
Hail thee, nor like Thy prophet be
Blinded by Thy bright majesty.

Then hold communion, Lord! with Thee,
And turn my wand'ring thoughts within,
Then, tho' but for a moment, see
Thy image; purified from sin
And earth's pollutions, let me prove,
If not Thy majesty—Thy love,

That love which over all is shed,
Shed on the worthless as the just;
Lighting the stars above our head
And waking beauty out of dust.
The farthest comet's path is nought
To the vast orbit of His thought.

To Him alike the living stream
And the dull regions of the grave;
All watch'd, protected all by Him
Whose eye can see, whose arm can save
In the cold midnight's dang'rous gloom,
And the dark prison of the tomb.

Thither we hasten—as the sand
Drops in the hour-glass, never still;
So, gather'd in by Death's rude hand
The store-house of the grave we fill.
And sleep in peace—as safely kept
As when on earth we smil'd or wept.

What is our duty here? to tend
From good to better, thence to best:
Grateful to drink life's cup, then bend
Unmurmuring to our bed of rest:
To pluck the flowers that round us blow,
Scattering their fragrance as we go.

And so to live that when the sun
Of our existence sinks in night,
Memorials sweet of mercies done
May shrine our names in memory's light,
And the blest seeds we scatter'd, bloom
A hundred-fold in days to come. A.

MISCELLANY.

Of one of the many remarkable instances of divine Providence rewarding filial piety.

The mind's eye dwells with less complacency on the severe, than upon the milder virtues, of human nature. The *just* man, one of stern integrity but of a cold heart, does not gain upon our affections like the *good* man, whose warm benevolence is seen in deeds of charity and in the whole round of social and relative duties.—The incorruptible integrity and stern inflexibility of Cato, we *admire*, whilst we actually *love* the mild virtues of gratitude and compassion, and an unaffected benignity of disposition.

One of the features of human character, which peculiarly delight and charm every heart of common sensibility, is the pious affection of children to their parents: nor is it too much to say, that the divine promise of worldly good to those who honour their father and their mother, relates, in part, to the good will of mankind, with which filial piety is almost always rewarded in greater or less degrees. As scarce any thing is regarded with more general abhorrence and detestation than cruelty of children to parents, or is more frequently punished even in this world by some remarkable retaliation of Providence; so, on the other hand, filial attentions conciliate favour and multiply friends. A daughter, who, with affectionate assiduity nurses or consoles her father or her mother, in the decrepitude of old age, in sickness and in sorrow—a son, who bestows a liberal share of his labour, or his income to the support of his needy parents—children who thus discharge the debt of kindness and tenderness, rarely fail to find friends in time of need.

These remarks are made as an introduction to the following story, which, though it has a romantic appearance, may be credited as a matter of fact.

"In the former part of the last century, there lived in a large seaport in France, a merchant, who had carried on trade with equal honour and prosperity, till he was turned of fifty; and then, by sudden and unavoidable losses, found himself unable to comply with his engagements; and his wife and children, in whom he placed his principal earthly happiness, reduced to such a situation as doubled his distress.

"His sole resource in that situation was the reflection, that, upon the strictest review of his own conduct, nothing either of iniquity or imprudence appeared. He thought it best therefore to repair to Paris, in order to lay a true state of his affairs before his creditors, that, being convinced of his honesty, they might be induced to pity his misfortunes, and allow him a reasonable space of time to settle his affairs. He was kindly received by some, and very civilly by all; from whence he received great hopes, which he communicated to his family. But these were speedily dashed by the cruelty of his principal creditor, who caused him to be seized and sent to a gaol.

"As soon as this melancholly event was known in the country, his eldest son, who was turned of nineteen, listening only to the dictates of filial piety, came post to Paris, and threw himself at the feet of the obdurate creditor, to whom he painted the distress of the family in the most pathetic terms, but without effect. At length, in the greatest agony of mind, he said, 'Sir, since you think nothing can compensate for your loss, but a victim, let your resentment devolve upon me. Let me suffer instead of my father, and the miseries of a prison will seem light in procuring the liberty of a parent, to console the sorrows of the distracted and dejected family, that I have left behind me. Thus, sir, you will satisfy your vengeance, without sealing their irretrievable ruin.'—And there his tears and sighs stopped his utterance.

"His father's creditor beheld him upon his knees, in this condition for a full quarter of an hour. He then sternly bid him rise and sit down, which he obeyed. The gentleman then walked from one side of the room to the other, in great agitation of mind, for about the same space of time. At length throwing his arms about the young man's neck, 'I find,' said he, 'there is yet something more valuable than money: I have an only daughter, for whose fate I have the utmost anxiety. I am resolved to fix it; in marrying you she must be happy. Go, carry your father's discharge, ask his consent, bring him instantly hither, and let us bury in the joy of this alliance, all remembrance of what has formerly happened.'"

Certainty of Death.

[From Massillon.]

The surprise which you have to fear is not one of those rare, singular events, which happen to but a few unhappy persons, and which it is more prudent to disregard than to provide for. It is not that instantaneous, sudden death may sieze you—that the thunder of heaven may fall upon you—that you may be buried under the ruins of your house—that a shipwreck may overwhelm you in the deep;—nor do I speak of those misfortunes whose singularity renders them more terrible, but at the same time less to be apprehended. It is a familiar event—there is not a day but what furnishes us with examples of it; almost all men are surprised by death—all see it approach when they think it distant—all say to themselves, like the fool in the gospel—'Soul take thine ease, thou hast much goods laid up for many years.' Thus have died your neighbours, your friends, and almost all those of whose death you have been informed; all have left you in astonishment, at the suddenness of their departure, you have sought reasons for it, in the imprudence of the person while sick, in the ignorance of physicians, in the choice of remedies; but the best, and indeed the only reason, is, that the day of the Lord always cometh by surprise.

The earth is like a large field of battle where you are every day engaged with the enemy; you have happily escaped to-day, but you have seen many lose their lives who promised themselves to escape as you have done. To-morrow you must again enter the list. Who has assured you that fortune so fatal to others will always be favorable to you alone? And since you must perish there at last, are you reasonable in building a permanent habitation upon the spot which is destined to be your grave? Place yourself in whatever situation you please, there is not a moment of time in which death may not come, as it has to many others in similar situations. There is no action of renown which may not be terminated by the eternal darkness of the grave.—Herod was cut off in the midst of foolish applauses of his people: No public day which may not finish your funeral pomp. Jezabel was thrown headlong from the window of her palace the very day she had chosen to show herself with unusual ostentation: No delicious feast that may not bring death to you—Belshazzar lost his life when seated at a sumptuous banquet; No sleep which may not be to you the sleep of death—Holoforness, in the midst of his army, a conqueror of kingdoms and provinces, lost his life by an Israelitish woman, when asleep in his tent: No crime which may not finish your crime—Zimri found an infamous death in the tents of the daughters of Midian: No sickness which may not terminate your days—you very often see the slightest infirmities resist all applications of the healing art, deceive the expectations of the sick, and suddenly turn to death. In a word, imagine yourselves in any circumstances of life, wherein you may ever be placed, and you will hardly be able to reckon the number of those who have been surprised by death, when in like circumstances; and you have no warrant that you shall not meet the same fate—You acknowledge this; you own it to be true; but this avowal, so terrible in itself, is only an acknowledgement which custom demands of you, but which never leads you to a single precaution to guard against the danger.

A very interesting and instructive Sermon has lately been published by the Rev. THOMAS GRAY, of *Roxbury*, giving a concise general view of the different systems of religious faith at present received among us, and showing how *far*, and in what *respects*, they differ from each other.

In this Sermon, is given the following brief outline of the character of *John Calvin*, collected from authentic documents:—

"*John Calvin* was born at Nogen, in Picardy, in 1509, three hundred and twelve years since. He commenced student at civil law, but, afterwards, was made professor of divinity at Geneva, in 1536, two hundred and eighty-five years since." He, with *Luther*, attacked boldly and successfully the gross abuses of the Romish Church, in their worship, corruptions, and sales of pardons and indulgencies. They met, however, with strenuous opposition from the Catholics, "and so ignorant were many of the monks in Holland, that they charged Luther with being the author of a wicked book, called the New Testament."

Calvin was estimated as a man of genius, of learning, of eloquence, and perseverance; possessing a mind strongly bent upon his purpose, and a fortitude and perseverance that subdued all obstacles to its attainment. His piety, though unhappily mistaken and perverted, was, nevertheless, undoubtedly sincere. But his disposition was by nature stern, hard, and unrelenting. And though he had just renounced that Church, where freedom of speech and inquiry were denied, and where persecution was the price they cost, he was, notwithstanding, the *first* Protestant who kindled its fires anew. In fact, he was a man of strong feelings, and invincible in his prejudices. And in the same proportion as any one differed from him in his views of christianity, he considered him as differing from the most essential truths of the gospel, and that power and chastisement were the most successful weapons to cure his heresy, and to bring the wanderer back to God.

It was under this delusion that he so managed as to have preferred to the inquisition certain charges of heresy against *Michael Servetus*, a learned Spanish physician, for advocating Unitarianism, which caused him to be persecuted, his estate confiscated, and himself condemned to be burnt alive by a slow fire. But, finding means to escape from Vienna, and passing through Geneva, where he kept himself concealed for some hours, in his flight to Naples, the object of his destination, Calvin, by some means, obtained information of the fact, and prevailed so far with the government there, as to have him seized, tried, and condemned, as a blasphemer, denying the doctrine of the holy trinity, and publicly burnt alive, in the 44th year of his age. During his imprisonment, he was treated with the utmost harshness. His prison was loathsome with filth. In his petition for the correction of these abuses, he says—"I suffer miseries I am ashamed even to write;" but his remonstrance was disregarded. On the day of his execution he was brought forth. "When bound to the stake, he had an iron chain and a strong cord passed several times round his neck. His book, which he had published, was fastened to his thigh. He requested the executioner not to torment him long. The fire was applied, but the pile was so scanty, of green oak branches, with the leaves still green upon them, intermixed with smaller kindlings, that he lingered a long time in torment, crying out, like Stephen, the first *Christian* martyr, "with a piercing voice, 'Son of the eternal God, have mercy upon me!*' His faith was, to the last, unshaken by his sufferings. And, at length, some of the spectators, out of compassion, threw faggots upon him to put an end to his miseries. It was half an hour before he expired"—the first *Protestant* martyr.

But the enmity of Calvin was not satiated by the sacrifice of its victim. He disguised not that he caused his death, and adds as follows:—"That idle blockheads may not boast of the mad obstinacy of the man, as if he died a martyr, there appeared in him a brutish stupidity;" he did not retract his heresy, "from which any one may easily conclude there never was any thing serious in his religion; though not his bitterest enemies once questioned his morals or sincerity. "From the time his sentence of death was announced to him, he would remain like one stupid, only bellowing out, in the Spanish fashion, 'Mercy! Mercy!'"†

And I mention it here as a singular fact, displaying the incessant changes in human opinions, that upon that very spot where Calvin first persecuted, and Servetus died a christian martyr, "a catechism is now universally adopted in the churches, which contains none of the doctrines of Calvin, and not even a word which alludes, in the remotest degree, to a trinity.—The doctrine of total depravity, of election, and reprobation, and other singular articles, that make up his creed, are not introduced even by implication. In short, it contains nothing, with a very few unimportant exceptions, to which almost every Unitarian and Arminian will not cordially assent."

* From this, it appears, he considered Christ as an object of worship.

† Life of Servetus.

It is dangerous to travel upon the borders of virtue. By teaching us that it may insensibly be blended with vice, that their respective limits are not in every case evident and certain, our veneration for it is diminished. Its chief safeguard is a jealous sensibility, that startles at the colour or shadow of deceit. When this barrier has been insulted, can any other be opened at which conscience will arise and proclaim, thus far and no farther, shalt thou advance?

To have right notions and tempers with relation to this world, is as essential to religion, as to have right notions of God. And it is as impossible for a man to worship a crocodile, and yet be a pious man, as to have his affections set upon this world, and yet be a good Christian.

SLAVERY.

Extracts from the Sierra Leone papers confirm the accounts of the state of the slave-trade. They give a list of *upwards of forty slave-ships*, examined by, or known to the British cruisers on one part only of the coast of Africa, in the months of July, August, and September. Of these vessels, 32 are described to be capable of stowing (as the unhappy creatures are at present stowed) from eleven thousand to twelve thousand victims. An extract says, "they are of all christian nations—French, Portuguese, and Spanish—bearing undisguisedly the flags of their respective governments; and few of them indeed, from the restriction imposed by treaty on our cruisers, can be lawfully condemned as a prize. But it is not enough that such a traffic should exist;—how, and under what regulations is it conducted?

Slave Trade.

OLIVER EVERETT, has for sale, No. 6, Court-street,

A REPORT of the Case of the JEUNE EUGENIE, determined in the *Circuit Court of the United States*, for the First Circuit at Boston, December, 1821. With an Appendix. By WM. P. MASON, Reporter.

In the above case the ORIGIN of the Slave Trade and the PRESENT STATE of it, through the World—and the LAW applicable to it, whether MUNICIPAL, or NATIONAL, is fully discussed and considered.

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Christians who are in the habit of purchasing Tracts or gratuitous distribution, are invited to examine this series.

The covers of each contain notices of works calculated to promote the growth of pure religion and sound morality. Jan. 6.

NORTON'S SERMON.

JUST published, and for sale at 47, Marlborough Street, corner of Franklin-Street—*The duty of religious toleration, mutual sympathy, and fellowship, among Christians of different denominations*, exhibited in a SERMON, delivered at Weymouth, on a peculiarly interesting and important occasion, by JACOB NORTON, Pastor of the North Church and Society in said town.—Published by request.

"*Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye.* Jesus Christ.

A man that is an heretic, after the second admonition, reject. Apostle Paul.

Mr. Brooks' Address.

JUST published, and for sale by *J. W. Burditt*, Court-st. and by Messrs. *Cummings & Hilliard*, No. 1, Cornhill, "*An* ADDRESS delivered before the *Hingham Peace Society*, Dec. 6, 1821, by CHARLES BROOKS, minister of the third church in Hingham." Dec. 28.

Massachusetts Charitable Mechanic Association.

APPLICATIONS to the COMMITTEE OF RELIEF of the Massachusetts Charitable Mechanic Association, will be attended to by *John Cotton, Oliver Johnson, Daniel Messinger, Benjamin Clark, Isaac Harris and Jonathan Harrington*, Committee.

Information is requested of those who are proper subjects of this charity. Nov. 30.

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